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☞ "The Power of the Highest shall
overshadow thee."—Luke 1:35.

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Living the Truth

A Symposium, Comprising the Addresses Delivered at the Closing Open
Session of the Second Annual Assembly of Divine Science Students

WEDNESDAY EVENING, NOVEMBER 8th, at 8 o'clock.
Mr. Charles Edgar Prather, Presiding.

LIVING THE TRUTH.

MRS. MAUD FLETCHER GALIGHER.



WAS ASKED to introduce the subject of the evening. I never mind presenting either subjects or people, for both are most agreeable on being introduced; it is later on that question or discussion arises.

Living the Truth sounds easy, but did you ever sincerely and conscientiously try to conform in your thinking and living to its unchanging Principles? If so, you had to unload all self-pride, all sensitiveness, all self-seeking; then you had to consecrate and exercise every faculty, mental, spiritual, physical and financial, to Universal purposes, plans and ends. You had to adapt yourself and blend yourself until self was lost in Truth, until you had laid down *your* desires, yes, and your life; and, there dawned on you as Consciousness their greatest of all Truths: *There is no separation between the Universal and the Individual.*

Did you ever try to live Truth as a practitioner? One day when I was about the Father's business, I went into a down-town shop to give a treatment to a "beauty specialist." I didn't pay much attention to a sign that read, "Fifteen years taken off," nor to a Divine Scientist whom I passed as I went in. About two weeks afterwards this Divine Scientist called me aside and said, "Do you really think she can take off fifteen years?" I answered, "No, but try Divine Science." Truth finders, alone, know the secret of Youth.

It is a mistake to take Life too seriously. Truth brings such joy into expression. I know a woman who took Divine Science so seriously that her husband was almost afraid to have a practitioner come to the house, but when extreme need drove him to send for one he pictured something like this: A l-o-n-g faced sister, with drooping eyelids, a deep, solemn voice, an unbending, unyielding personality who would come in and shake her head, sit down, and, with folded hands, say, "Let us pray"—and he thought he could never stand that. Evidently

his wife had not opened this cheerful brand of Divine Science, which is the genuinely pure, labeled article. Life is not under suspicion; it is not long-faced, it is not funereal.

Life is Joy, just Joy, and Living is Joy, just Joy. Give the most and the best to Life through Living it, and you will get the most and the best out of it, for this can come *only through Living the Truth*. You and I are not "it;" Life is It.

In a charming allegory where qualities of character and experiences are splendidly named there is this—"The fool that thinks—He's It, is a most famous fool, the greatest that has ever been, since the Father of Fools was born."

We are not crowned for Living the Truth. The compensation or reward is of a more lasting nature. To quote again from the Allegory: "The crown is not the Kingdom, nor is one King because he wears a crown."

So much for the expectancy of the Pilgrim on this his journey towards a successful Life or Living. The only success is through gaining the Kingdom, and the Kingdom is reached only through True Living. In the journey we are unattended, therefore unhindered by "other people." It is my observation and experience that we are too prone to think that "other people" keep us from True Living. Some way we forget about ourselves. Then we often attribute our seeming failure or frequent slips to the hindrance of "things." People, or Things! we say, hold us back. But let us see if it is "People." When we are not able to see straight, or to walk straight, when we do not know the Law, is it not a natural thing for us to accuse somebody else of "twisting the law," for it seems to us they are; but the Law cannot be twisted, and the thought that it can be shows our ignorance.

When we are irritable, indulging in angry and unjust accusations, is it surprising that we say of some one, "She is misusing her mentality"? How anxious we are about other people's mentalities; how careless about our own. When we are irrational we are apt to speak of another as unreasonable. When seemingly near death and we send one day for a practitioner, and the next day send her word that "No practitioner who wears such a dinky hat can heal us," is it the practitioner's fault we are not healed?

Now, let us see if we can lay our failure to Live the Truth at the door of "Things." Referring to our allegory—"Eyes blinded by the joy of *things* cannot see Truth. Ears deafened by the din of *things* cannot hear Truth. Brains bewildered by the whirl of *things* cannot think Truth. Hearts deadened by the weight of *things* cannot feel Truth. Throats choked by the dust of *things* cannot speak Truth." We are told of the Pilgrim in search of Truth, that he had to be true as he journeyed alone through the "Desert of Facts;" that he had to fulfill the Law by not being drawn aside by lovely scenes or dreadful shapes; that he had to pay the Price of leaving behind the dearest things to the heart of man—traditions, prejudices, opinions, customs, favors, honors. It was thus he gained the Outer-Edge of Things and stood before the Temple of Truth.

At the door the Pilgrim found only one guard, and when he asked the name, the answer was, "I am Thyself." Only thyself bars en-

trance to Truth or hinders Living the Truth. While the Pilgrim rested he was taught Living Truth by the Voice of the Waves, or the depths beneath; by the Voice of the Winds, or the depths beyond; by the Voice of the Night, or the depths above; by the Voice of the New Day, or the depths within.

The connected story of the Evolution of Interpretation is told by the story of a confusing pair of twins, named Really-Is and Seems-to-Be. It is hard, sometimes, to tell these twins apart; but we finally cling to one and forsake the other. The only satisfaction is in that which "Really-Is," and by laying our Lives at the altar of the God That-Never-Can-Change. Our contentment, happiness, health, supply, comes through *Living the Truth*. The Allegory to which I have referred is "The Uncrowned King," by Harold Bell Wright. Read it!

LIVING THE TRUTH IF YOU SEEM AFRAID.

MRS. ALICE C. EATON.

Whenever any problem confronts us, the only sure way, and most certainly the easiest and quickest, to dispose of it is to face it squarely. Its seeming largeness at once grows less, and as it grows less we gain in confidence. "Cast not away therefore thy confidence, which hath recompense of great reward."

But how can we face every problem, for some seem very, very great. There is but one way, and it is a blessing that it is so. Take the attention off the seeming difficulty, and *center* it on God. I use this word *seeming* advisedly, for in all God's Universe there is but His loving Presence.

We as Divine Scientists have as our basis the full Presence of God everywhere, and to this basis must we turn. Since God is everywhere present at all times, there is no place for anything adverse to Him, for no two things can occupy the same space at the same time.

God *is* everywhere; then it must follow that *whatever God is, is everywhere*. God is Love, His very Nature is Love—broad, impersonal, comprehensive, all-inclusive Love. I am in and of this Love, as is all else, and since Love is active in, through and all about me, there is nothing to fear, for perfect love casteth out fear. Love is the fulfilling of the law. Love is law, and law is love. Law is not a word to be thrown aside as cold and unloving. It is a beautiful word, full of comfort and assurance. It is the Power of God's Presence—God's Purity—active all about us.

As you take this strong, positive attitude of thought, neither hesitating nor wavering, neither questioning nor arguing, you will find yourself deciding to do the thing needful fearlessly and well. You will have the strength and courage to press forward. Paul says, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

"For God hath not given us a spirit of fear, but of power, and of love, and of a sound mind."

Life is fully provided for, and its Purposes and Plans are brought to Form. Life is manifesting its Perfection everywhere.

LIVING THE TRUTH IF YOU SEEM POOR.

J. HARRY MOORMAN

The financial problem that daily confronts us has probably received more thought and attention than any other problem. We seem to feel that it is one that requires an *unusual* amount of thought and attention. We have placed it at the head of our list of *so-called* evils.

A great many of us have been more than successful in demonstrating *Health, Love, Happiness, etc.*, but we have felt that our *Supply* was an entirely different matter, and did not come under the same heading; in fact, have been ready to apply the Truth to almost every proposition except that relating to *Supply*.

Supply does *not* apply wholly to money. We may be blessed with an over-abundance of money, yet feel the lack of Love, of Happiness, etc. A great many solutions have been proposed for the solving of this problem of Supply, but *we* all agree that our *basis is the solution*. God is the One and Only Presence. God is *Omnipresence*; God is *Abundance*; God is *Supply*. I am reminded here of that song "All is yours, 'tis but by asking, ere you send the silent plea."

Everywhere is Abundance and Supply, and all we need is the *consciousness* of this God Presence. How shall we reach this consciousness? Turn always to the Universal. Refuse to see lack, or to let a thought of limitation stay in the mentality. Decide positively that you will acknowledge only God, the fullness of *All Good*, and as you stand by this and apply it in your daily living, the realization of Abundance will come. Let your attitude be that of faith and trust; not idly waiting for Supply to come, but joyfully and spontaneously doing whatsoever the hand finds to do.

When the merchant needs money, his first thought is his bankers; and if his credit is good, they *sometimes* accommodate him. The next time *you* need money, go to God's Bank—your credit is *always* good there—and you will *always* be accommodated and never refused. On the other hand, be just as liberal as God is—give as freely, wisely and willingly as He gives, and your days of *seeming* lack will be over.

LIVING THE TRUTH IF YOU SEEM SICK.

MRS. ANNA H. M. BLISS

Health is our normal state, and to maintain one's self in that realization is evidence of harmony and poise, as well as being perfect praise to the Father, just as to do a thing is greater than to think or talk about doing it.

One may enjoy health for a time without knowing its Source or the law governing it, but it will not be permanently realized by us until we learn the Truth and live it. Hence, most of us still have times of seeming sickness.

The first step, if we seem sick, should be this: don't tell anybody, or even acknowledge it to yourself. Our feelings are no accurate index of our real state, and when we talk about the seeming discord we thereby keep our attention fixed upon it instead of upon the Truth.

We cannot tell our troubles without sympathizing with ourselves and calling upon others for sympathy. I should like to give you my

experience of indulging in sympathy. Suffice it to say, I now know that a helpful thought and a strong, cheery word is the best and only sympathy we have a right to give or to receive.

Second: relax. No matter how severe the pain seems to be, do not resist, and you will be surprised how quickly it will pass.

Third: we must recognize our unity with the Father, the One Power of the Universe, God Omnipresent and Omnipotent.

We do not sufficiently consider that commandment, "Thou shalt have none other gods before me," "for I, the Lord thy God, am a jealous God." If we bow down to germs and microbes we are making idols just as much as though we worshipped a graven image. We set up another power to rule over us instead of the Father, and most assuredly we do not fail to reap the result of such worship.

Paul, in telling us of this Omnipresent Power, says, "For in Him we *live* and *move* and *have our Being*." Hence there can be *no possible separation* except in our belief. If we seem sick it is an evidence that in some way we have not kept our thoughts and feelings true to the One God, for "If thine eye be *single* thy whole body shall be full of light;" (health).

To overcome a claim of illness I begin with some such affirmation as "God is my health. I can't be sick for *God* is my health. *God is my health. God is my health.*" Before long I find my realization of God's Presence growing stronger and stronger, the seeming inharmony becomes less and less, until finally the consciousness of peace is mine and I am again realizing the Truth—realizing Health.

Sometimes this comes quickly and again it takes days, but it has *never* failed me *when* I have been faithful and single-minded. The great essential is to be *faith full*. Never give up. Never acknowledge the body as anything less than the Perfect Substance and Life of God made visible through the perfect activity of God.

Personally I have found it easier to hold to the Truth when everything else has failed than in the little trials, but it is the daily faithfulness that strengthens and makes perfect the realization.

In the October Ladies' Home Journal a physician asserts that it does not matter much in what a patient has faith, but it is essential that he have a strong abiding faith if he is to have health. We know in what we have faith, and it is our part to continually exercise that faith. Paul says, "Whatsoever is not of faith is sin."

When we seem sick we are like a person shut up in a room out of which are many doors, one of which is labeled medicine, another osteopathy, another chiropractic, water cure, fast cure, etc. We may open any one of these doors and probably get a little way from the sickness, some leading farther than others, but there is only *one* door that leads to the sunshine and freedom and joy of perfect and permanent realization of health.

This door is labeled "Living the Truth," and it is only when we follow along this path, without turning to the right or the left, that the promise is fulfilled to us, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling."

A friend, who recently passed through deep waters and now stands

triumphant on the heights of greater knowledge and faith, gave me this prayer, and I pass it on that it may also bless you:

I recognize that my life is one with Thy limitless Life and Power. Thy Infinite Mind is bringing me forth in Strength and Perfection.

I open my thoughts to the influx of Thy mighty Presence of Health and Peace.

Thou art within me a fountain of Life.

Thou art my Nature, and Thy Life and Strength are the Life and Strength of my body.

Thy Substance is the Substance of my body.

I praise Thy Life and Intelligence everywhere.

I praise Thy Glorious Wisdom, which is illuminating my soul and revealing the purity of my thought.

I praise Thy Tender Love, which dissolves away all fear.

Living Father, this is Thy Holy Temple, through which Thou dost radiate Thy Life and Health to all Thy children.

Father, Thou dost glorify me with Thy Power, and I also glorify Thee.

LIVING THE TRUTH IF YOU SEEM DESPONDENT.

MISS HANNAH HITCHNER.

"If your heart is sad and lonely,
And you are feeling all depressed;
And the gloom lies thick around you,
And you know not what to do;
Just open wide the windows of your soul
And let the sunshine in,
And then go forth and let the sunshine out."

We are told that when we seem to have the "blues" we should read the twenty-seventh Psalm, and the very first lines should drive away all fear and doubt that may have entered into our thought. "The Lord is my light and my salvation; whom shall I fear?" Is that not an assurance to us that God is ever Omnipresent, to guide and direct us if we but turn to Him? He never leaves us to meet the problems of life alone. Has He not told us that "The battle is not yours, but God's?"

Again, in the twenty-third Psalm, we are told that "The Lord is my shepherd," my Father, Guide, Counselor, Protector, the one to whom we can ever go, and if we but listen to His voice He will make us to dwell in the fullness of His abundance; will direct all our steps in the ways of His possibilities and we will know only the joys He has for us.

Let us gird on the whole armor of Truth, and go forth to co-operate with this Omnipresent Life. Then living a life illumined by the light of Infinite Wisdom, radiant with Perfect Love, strong in the Power of His might, we will find neither time nor place to even *seem* to be despondent.

God is Wisdom, Love, Life, and Power. God is Perfection.

LIVING THE TRUTH IF YOU SEEM SENSITIVE.

MISS ELIN KIRKGAARD.

Sensitiveness, like fear, worry or illness, is a negative condition. It is an indication of self-centeredness—personality. It is related to all the other phases of sense of which you are hearing tonight—despondency, irritability, thinking yourself afraid, sick, poor or being critical.

Personality is a mask behind which the *real* Self is often hid. When one lives in the *sense* of things, in the *seeming* or the appearance, he is sensitive to conditions, circumstances, environment and the opinions of others, and thus all these adverse things seem to affect him.

Sensitiveness is selfishness. So, whatever seems to affect one's personality, that is not for his own gratification, hurts his feelings. Such an one we say is sensitive. He expects praise for anything good he says or does, and feels hurt if it is not forthcoming. The sensitive person is always looking for something to feel bad about, or something to be said about him to which he can take exception, and very often misconstrues words intended for good into something adverse.

When a person is sensitive to the remarks which others may make about him, it is often a negative attitude toward the one speaking which underlies the feeling. If we have a tendency that way we should say to ourselves, "So-and-So didn't mean that remark as it sounded. It would be the charitable attitude for me to think the kindly interpretation, rather than the unpleasant one," or, "Mr. So-and-So spoke without thinking of the effect of his remark. He would not have said what he did had he known it would hurt my feelings." Not only *say* this to yourself, but *mean* it, and you will steadily overcome the sensitiveness, which in many cases becomes a positive torture to the person so affected. Cultivate a tendency to sensitiveness and it will overwhelm you and make your life miserable; cultivate a tendency to think well of people and their good qualities at all times, and your sensitiveness will leave you, and in its place you will have joy.

To judge from external appearances tends to sensitiveness, living in the senses, which we know to be unstable and unreliable. Jesus recognizing this, admonished us, "Judge not by the appearance, but judge righteously." "Appearance" includes seeing, hearing and feeling. To judge righteously, we have to go back of *sense* into the *Truth of Being*. Spirit, or God, in me cannot be hurt or offended by what one may say or do. It knows only good, and interprets everything as good—for *my* good.

Thus Spirit is stable, reliable, poised, balanced; while the one who lives in sense alone is on the mountain top of gratification when things please him, and down in the depths when things seem adverse. So, when one feels sensitive he should take his thought off himself, his personality, and turn to Spirit direct for his peace and joy. He will then become conscious of the same fact Jesus recognized, "I of mine own self (personality) can do nothing; the Father (God) within me, He doeth the works."

Stop thinking so much of your mental acquirements, your personal ability, your "little" self, and think more of the Universal Good, the Father, and you will lose all sense of hurt, for you will recognize that

it is *God* only acting in and through all, and therefore good. All sensitiveness is thus displaced by the realization of the Truth, in which alone one can become poised. Thus we see how necessary it is for each one to say to all sense conditions, "Peace, peace, be still." Only as we do this can we truly know God, and therefore *live the Truth*.

LIVING THE TRUTH IF YOU SEEM IRRITABLE.

MRS. MARY DEAN PARSONS.

In our hours of exaltation—when we are on the mountain top—we know there is nothing in the Universe to cause us to be irritable.

Character is made up of habits. The habits formed in the past persist even when we know in our hearts that they are needless and useless. To live the Christ-Life we must eliminate all these old habits that are unlovely.

The daily round of life is made up of innumerable little things. If we live only in the thought of these little things they annoy us, and the irritable feeling comes to show us we are wrong.

But we do not need to live among these little things only. The deep, resistless ocean tides are much more than the foam and spray and waves upon the surface—and so Life—the boundless surge of rich Life of which we are a part—is much more than the little daily round.

One needs to realize the Bigness, the Stability, the Power, the Peace. Then irritability will have taken wings.

To one asking me how to get rid of irritability I would say: There are two things necessary: First, a sincere earnestness in one's desire to be rid of this very general habit—a try-try-again, never-say-fail, dead-in-earnest purpose. Second, accept the Omnipresence and have a systematic communion with this Omnipresence.

It is well in the hour of meditation to store up thoughts to draw upon when the tormenting little cares seem to overpower. Get God's bigness by degrees, if necessary. Think of the mountains that lie so serene and strong in spite of the storms that rage and beat upon their surface. Then know that they are only expressions of the vast Omnipresence of Love and Peace.

The forests, the prairies, the ocean, the starry systems, have all been stepping stones to me from the littleness of the old to the immensity and poise of the new.

These thoughts and their train of Peace and Beauty and Power are well to have in store. Then when the moment of need comes, in an instant of stillness and inward turning, they will "Flash upon the inward eye" and you have your balance again.

Verses from the Bible and quotations from other literature are also good stepping stones. For instance this: "When a man looks long at the stars he grows calm and forgets small things. They answer his questions and show him that his earth is only one of a million worlds. Hold your soul still, and look upward often and you will understand their speech. Never forget the stars. If you put into your mind a beautiful thought it will take the place of an evil one. There is no room for darkness in the mind of him who thinks only of stars."

If you fill your thoughts with Peace—with Poise—there will be no room for irritability.

Bye and bye, this persisted in with sincerity, one will grow to a constant realization of the serene and powerful Tide of which he is a part, and the little things of Life—each beautiful in itself—will blend into the whole with Joy and Love.

LIVING THE TRUTH IF YOU SEEM CRITICAL.

WALLACE L. UPTON.

“Though I speak with the tongues of men and of angels, and have not Love, I am become as sounding brass and tinkling cymbals.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith so that I can remove mountains, and have not Love, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not Love, it profiteth me nothing.

Love suffereth long and is kind; Love envieth not; Love vauneth not itself, is not puffed up.

Doth not behave itself unseemly, seeketh not her own, thinketh no evil.”

God has made man in His image and likeness, and when man knows the God Nature and Power within him, he knows the Truth of himself.

Do we hold thoughts, or do they hold us? Both. We can choose a thought and hold it until it holds us. High and noble thoughts held in meditation with love and attention open the way to realization of Truth.

“Living the Truth if you seem critical.” To live—to act habitually in conformity with—to practice new ideas, to practice Truth, God, All; to practice God.

At the bottom of my certificate of membership in the Second Divine Science Church are these words: “The Practice of the Presence of God is the Whole of Divine Science.” Not only is it the whole of Divine Science, but the whole of Life.

The Father and I are one, o-n-e, unity. All is one and all is won, w-o-n. “All things work together for good.”

“All must come to the knowledge of the glory of the Lord as the waters cover the sea.” Christ is all and in all. The same Christ that is guiding the bird in its flight from northern colds of winter to warmer climes, is the Christ that said to stormy Galilee, “Peace, be still.”

The message I bring you tonight, the one supreme message, that transcends all others in life, in your life and mine, is the message of man’s coming into vital realization of his oneness with God, the Father, and the opening of ourselves to Him.

Life is Universal. It is manifested in many forms, but it is all One Life; and when man is conscious of this he is conscious of Love, and “Love thinketh no evil.”

There is one Power, the Power of Love; and the measure of man’s realization of Love is the measure of his realization of Power.

If there is any meaning in “if you seem critical” that is not com-

patible or in harmony with living the Truth, change your viewpoint, your attitude, your thinking. "Love thinketh no evil."

Criticism as first instituted by Aristotle was meant as a standard of judging well or rightly. "Judge not by appearances."

Matthew Arnold says he is bound by his own definition, which is: "An endeavor to learn and propagate the best that is known and thought in the world." That is living the Truth.

"Flower in the crannied wall,
I pluck you out of the cranny,
I hold you here, root and all, in my hand, little flower;
But if I could understand what you are,
Root and all, and all in all,
I should know what God and man is."

"One God, one Law, one element, one for all Divine Event, toward which all creation moves."

The Peace that passeth understanding is mine, because Peace has become my realization. I look out and see that Peace embraces all people, all conditions, all events, and all environments. I behold Good-will among men. All promises are fulfilled, all desires are answered. I am in league with the stones of the field, and the beasts of the field are at peace with me. Glory to God! His Kingdom is come on earth, the reign of Peace is here!

THE TWENTY-THIRD PSALM

The LORD is your highest ruling Consciousness of Good; GOD is that GOOD Omnipresent. DIVINE LOVE is its Nature, its Essence.



DIVINE LOVE is my Shepherd; I shall not want. Divine Love maketh me to lie down in green pastures: Divine Love leadeth me beside the still waters. Divine Love restoreth my soul; Divine Love leadeth me in the paths of righteousness for Divine Love's name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou, Divine Love, art with me; thy rod and thy staff they comfort me. Divine Love prepareth a table before me in the presence of mine enemies: Divine Love anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of Divine Love forever.

The International Bible Lessons

CHARLES EDGAR PRATHER.

Lesson 5. February 4th.

THE WISE MEN LED BY THE STAR.

Matthew 2.

Golden Text.—Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else.—Isa. 45:22.

East is symbolical of the dawning of light, the awakening of consciousness. The "wise men" are those who are seeking the Truth, and are willing to be led by its light. The star is but a dim radiance of the light; but however little the Truth is perceived, if followed it will lead one unto its source wherein is the effulgence of light.

You are truly a magi if you follow the little light you have, and the farther you progress the more light will you find shining upon your pathway, until finally it will lead you into the realization that the Christ of God is the Light of the world—your light, the same as it was Jesus' two thousand years ago.

It is this Light of which John speaks, "which lighteth every man that cometh into the world." The mistake of the Christian world has been that it has always referred this Light to Jesus, but Jesus himself declared that he came to bare witness of the Truth; that he of himself could do nothing, but the Father within him did the works.

This consciousness of Truth in one is the Christ. However faint this revelation at first—the Star in the East—it will lead you on until you will come to know that God is actually manifesting in form. This is Christ Jesus—man conscious of

his divinity. When one has unfolded to this degree of consciousness, "all power is given unto him in heaven and in earth;" he is in tune with the Infinite, and God expresses through him Intelligence, Love, Life and Power. He thus becomes master and shepherd of not only his thoughts, but through them his expressions.

Do I believe this star was a literal fact? a special act of God to lead the magi to the birthplace of Jesus? We are not questioning any point of history; we are not studying these lessons from that point of vision. Whether history or allegory, they embody wonderful lessons of Truth, which, when properly understood, are essential and applicable in your and our spiritual unfolding, wherein we shall be freed from our own sense delusions and limitations, and know ourselves as the living conscious sons of God.

It matters not to us if this star was our Halley's comet, or some planet, or was not, literally, at all. The lesson of the leading of the light of Truth in you, however, is of vital importance. Look to this Light, for Truth alone can save; and the Christ will be recognized as the revelation of Truth in you, through which you will know that there is only God—"there is none else."

Lesson 6. February 11th.

THE BOY JESUS IN THE TEMPLE.

Luke 2:40-52.

Golden Text.—How is it that ye sought me? wist ye not that I must be about my Father's business?—Luke 2:49.

Jesus was born with an awakened soul, for as his advent had been looked forward to as the

promised Messiah, only the best and truest thoughts had been sent him; this was especially true of

his mother, who affirmed only the highest for him. He was the recipient of the blessings and helpful thoughts of even the Magi of the East. His parents were religious people, and early trained him in the ways of reverence, obedience and worship.

Jesus was not unlike other boys, excepting as already noted. But, being by prenatal influence and early training, receptive to the good, as he grew physically he also "waxed strong in spirit, filled with wisdom; and the grace of God was upon him."

At the age of twelve (meaning spiritual realization), our lesson relates how he went with his parents to Jerusalem to the feast of the passover. The festival finally came to a close, and the pilgrims from all parts of the country were returning home; when suddenly, after a whole day's journey, his parents discovered Jesus was not in the returning company.

Naturally concerned, Joseph and Mary hastened back to search for him; first among the kinfolk and acquaintances, then back to the city. Finally he was found "in the temple, sitting in the midst of the doctors (learned men), both hearing them, and asking them questions."

Here, probably, was Jesus' first opportunity to give utterance to the

Truth as he perceived it. It took an active part in the discussion; and this is the royal road to Power. Most children are told to "shut up" and denied the right of self-unfoldment through expression. Jesus here recognized it as a divine right—it was his "Father's business"—higher than any earthly or sense authority.

Not only will others be astonished at your understanding and answers, as they were with Jesus, but you will be yourself, if you will only let the Divine Intelligence in you have open expression.

Jesus was the natural son of Joseph and Mary. Listen (verse 48): "And his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing." The Christ in Jesus—in you—is the Only Begotten Son of God, conceived by the Holy Spirit, born of purity (virgin)—God.

Jesus was conscious of this highest Truth of his Source, which caused him to reply, "Wist ye not that I must be about my Father's business?" Yet in obeying the authority of his parents, being "subject unto them," while within he was following the Light of Truth, he "increased in wisdom and in stature, and in favor with God and man."

Lesson 7. February 18th.

THE MINISTRY OF JOHN THE BAPTIST.

Mark 1:8; Luke 3:1-20.

Golden Text.—Repent ye; for the kingdom of heaven is at hand.—Matt. 3:2.

Away back in the time of Isalah it was prophesied that there would in time be a "Voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." It was the fond hope of all Hebrews that they might be the individual means of the fulfilling of every scripture prophecy. Thus it is not strange that John, who was born about six months before Jesus, and therefore in touch with the awakened religious thought as revealed through Jesus, felt that he was this "voice" which should prepare the way in the hearts of man of this revealed Truth.

What was John's ministry? The baptism of repentance! And

this is the first step toward the baptism of the Holy Spirit. Repent! his clarion voice proclaimed wherever he went. To repent means to let go, begin again. The people had largely seen only the externalities of life, and therefore were affected and limited by their conceptions of things, events and circumstances. To cleanse the mentality of these false and binding conceptions, one must necessarily drop all former opinions and conclusions, and be open to the "inspiration of the Almighty." This is man's part of baptism. Then comes the baptism of Spirit, which establishes man in purity of thought and living. First the atti-

tude, then the doing, after which comes the realization.

So true were the instructions of John that the people questioned "whether he were the Christ, or not." It was the Christ which spoke through John, but of himself he knew and proclaimed that he was but the avenue or messenger of Truth.

His message remains true to-day. "The kingdom of heaven is at hand." Are you ready to perceive it? If so, change your thought—be baptized—and you will indeed be baptised by the vivifying, energizing Spirit, whose "fire" will consume all dross, and refine you and illumine you.

Lesson 8. February 25th.

THE BAPTISM AND TEMPTATION OF JESUS.

Mark 1:9-13; Matt. 4:1-11.

Golden Text.—For in that he himself hath suffered being tempted, he is able to succor them that are tempted.—Heb. 2:18.

The symbol of water baptism indicates, as some churches teach, "an inward work of grace." As such, it has its proper place in those who feel that such an outer acknowledgement should be made. Especially was it needed at the time of our lesson, because the spiritual teaching of Jesus and John the Baptist was a marked departure from the long established custom of the Jews. It required definite decision and moral strength to espouse a new teaching in that day.

Jesus approved of any help that would tend to strengthen the Truth-awakened souls, and so was himself "baptised of John in Jordan." Through this cleansing man becomes conscious of his divine sonship, and the Voice of God speaks to him and through him.

But after one has taken this step there may be times of testing, which become powerful helps in establishing one in the Truth if he is steadfast and faithful. This is clearly demonstrated in the experience of Jesus.

The text states that Jesus was "led up of the Spirit into the wilderness to be tempted of the devil." What is the devil? Some personality, some being with a power almost equal to that of God the Good?

Friends, settle in your own thought for all time that since God is Omnipresence, and God is Good, there is no place in all the universe for anything adverse to God! This certainly does away with the personality of Satan.

What, then, is this seeming adversary? One's own limited conceptions of Truth, judging from ex-

ternal appearances; attributing certain adverse natures and powers to persons and things; limiting God and ourselves because we have not become conscious of the Truth of Being; desiring things of sense for the satisfaction we mistakenly think they will give us; the do-evil promptings of our own mentality, which is the realm of personal thought; selfishness and fear.

Yet each of these attitudes of mentality is necessary for the unfolding of Truth in him to whom they come. I verily believe that it was necessary that Jesus have this experience, for through and by it he lost all limited sense of his personality and became conscious of the Allness of God; and that even this seeming adversary, Satan, was a strength and blessing to him. You will notice that Jesus did not destroy the devil, but simply demanded that he get out of his way.

We read in Heb. 5:8, 9: "Though he were a Son, yet learned he obedience by the things which he suffered; and (thus) being made perfect, he became the author of eternal salvation."

What were some of these sense do-evil promptings of Jesus as recorded in our lesson?

After fasting 40 days and nights he was hungry, but where get food away up there in the mountain? Why not use the Power of which he was in a degree conscious—to turn the stones into bread?

Then in thought he goes to Jerusalem, up to the very pinnacle of the temple. Why not throw himself off and before he would strike the ground and be killed call upon this

Power to save him through ministering angels?

Then again in imagination he is up on an exceeding high mountain, where he could see "all the kingdoms of the world" (a physical impossibility even at that time), "and the glory of them," with all their worldly power and riches. Here he was hungry, no place to sleep, so apparently helpless—why not use the Power of God to gratify sense? Why, he could possess all things through this Power; never again would there be a lack unsupplied!

Ah! the temptation of Jesus was quite similar to those of mankind today. Many fall before them, and are engulfed in oblivion. But Jesus, finally arousing himself to the Truth, became strong and positive in his attitude; he had mastered his own thought; he was conqueror. "And the devil (do-evil thoughts) leaveth him, and behold, angels (good thoughts) came and ministered unto him."

What a glorious lesson and example for us all. "Only be thou strong and very courageous" in doing the Right as you have the light.

THE BOOK OF BOOKS

CHARLES EDGAR PRATHER.



THE NAME BIBLE comes from the Greek word "biblia," which was the name of the inner bark of the linden or teel-tree; it is applied to this book because it is of all books "The Book" par excellence. It is also known as the Scriptures, or writings, The Word of God.

It naturally falls into two parts or divisions: the Old Testament and the New. The Old Testament is the record of a covenant (contract or agreement) between God and man. The New Testament is largely the record of the fulfillment of that covenant. That is, it demonstrates that there is unity between the Seen and the Unseen. In the Old Testament man was struggling to know God, and yet he considered himself outside of God, and thought he must conform to certain rules and regulations of this Infinite Presence in order to receive that which he desired. Largely from the standpoint of the mentality, of observation and experience, man decided that there were certain laws of Being which must be obeyed in order to have comfort, happiness, success; while if they were not obeyed, they would bring forth disorders, inharmonony, sickness and death.

Therefore, the Old Testament is largely a record of *man's conception of right and wrong*, revealed to a certain extent by the quickened Spirit within him, but largely from the standpoint of the external; even the Ten Commandments given to Moses on Mount Sinai are worded: "Thou shalt" and "Thou shalt not." There is more of the "Thou shalt *not*" than "Thou shalt."

We find in the New Testament that the Law is there made plain through the enlightenment, or the quickening of Consciousness, in us, wherein we *know* that whatever God is we must be, carrying forth the realization of unity, embodying the consciousness of life, health, abundance, all good.

The law as given by *man* tendeth to *bondage*. You know if you tell a child it must not do this or that, it feels *impelled* to that which you say it must not do; and this is the *freedom* that all expression demands. The New Testament does not attempt to curtail you in your

actions any more than simply to show you the *Law*, and then bring you into the consciousness of your unity with this Presence. This gives you a *natural desire* to be in unison with that Law, and not through the commands of "thou shalt" or "thou shalt not."

I have found from practical experience that the child is ever ready for enlightenment and is wiser than we think, as a rule. If you can show a child why this thing is better than that, it will take the better way; but so long as you say, "You must not," there comes that impelling force within that says, "I will do what I please." If you get the child *interested* in the *right way*, he will drop the other. Then there is no feeling of dissatisfaction or disappointment, because he finds that Father and Mother are *companions* instead of bosses. It is a wonderful field.

THE MINOR DIVISIONS OF THE BIBLE.

The Old Testament, or covenant, is divided into four sections.

1. The Pentateuch (five books of Moses).
2. Historical (Joshua to end of Chronicles).
3. Poetical (Job to end of Song of Solomon).
4. Prophetical (Isaiah to Malachi).

The New Testament: 1. Historical (Matthew to Acts). 2. Epistolary (Romans to Jude). 3. Prophetical (Revelations).

SOURCE OF THE BIBLE.

The question arises, From whence comes our Bible? The Bible was not written at one time. It is a collection of many ancient manuscripts. Kennicott collated 680, and De Rossi 734 Hebrew manuscripts. The oldest Hebrew manuscript of which we have accurate knowledge is over 1,300 years old, and is today in the museum at St. Petersburg. From these Hebrew manuscripts our first Bible, called the Septuagint, was translated about three hundred years B. C. This was the translation usually quoted by Jesus and the Apostles.

There are a great many Greek manuscripts in existence. The writers or authors of these Greek and Hebrew manuscripts were those who were inspired by the Truth, who were illumined to a greater or lesser extent by this Infinite Wisdom which is omnipresent. Yet their writings were *often colored by their own limited and personal opinions*. Thus, when Moses said that God repented that he made man, he spoke from his own personal opinion, because he himself thought it was a bad job, and that if he had been the Creator and the race had done as it had, he would have been sorry. Again Moses said that God was angry with the wicked every day. We cannot reconcile that statement with the *nature of God's Being*, since this Omnipresence is *all Love*. How could God be angry? That, too, must have been Moses' own personal mental conception.

In the New Testament, Paul, a bachelor, said that the women should keep silence in the churches, and also that it was not good to get married. There are many people who say they follow every word of the Bible and that every word of it is inspired, and yet right there they violate *Paul's* vision of the Truth. But let me say this: *All the Truth* in the Bible *is inspired of God*. Whether it is every word or

whether it is only a portion of it, the *Truth* that is there is inspired of God. In our Revised Version we have this rendering, "All scripture which is inspired of God is profitable for instruction," etc., while the old version says, "All scripture is inspired," etc.

These books have been revised and retranslated time and again. The first recognized Bible after these manuscripts had been collated was known as the Septuagint, made by seventy interpreters. It has come down to us in a state of great corruption, in a literary sense, meaning having been given to words which evidently was not intended. Yet it is of great importance, as all other translations have been based on it, with the exception of the Peshito Syriac, which means *literal translation*, and Jerome's Latin Vulgate. The present Latin Vulgate is a corrected edition of Jerome's version, published by Pope Clement VIII, 1593.

The first printed English Bible was Tyndale's translation in 1525, although there had been two translations made previously, Bede's in 735, and Wicliff's in 1380. There have been many since, among the most noted of which are the "Geneva Bible" (1557-60), edited by Coverdale and others, sometimes called the "Breeches Bible" because of the translation of Gen. 3:7, "They sewed fig leaves together and made themselves breeches." This translation was the Bible of the English people for 75 years.

Used in the churches, and read from the pulpit, was the Bible known as the "Bishop's Bible." It was edited and revised by Arch-Bishop Parker and English scholars. The Geneva Bible was used in the homes. The Bishop's Bible is often vulgarly called the "Treacle Bible" because of the translation in Jeremiah 8:22—"Is there no treacle in Gilead?" The authorized version reads, "Is there no balm in Gilead?"

The Authorized Version was translated in 1611 by 54 learned men, forming six companies, of which two sat at Westminster, two at Oxford and two at Cambridge. They began the work in 1607 and finished in four years. At this time certain of the manuscripts which had previously been accepted and used in the churches were rejected. When you hear some one say that the Catholic people have a different Bible than your Bible, it is simply that they have kept some books which are now omitted from our Bible. These manuscripts were brought together by these learned men, and were critically examined as to style, language, the lessons they taught, and their spiritual quality. Some were not conceived to be *inspired Truth* or of equal *importance* with some of the other manuscripts which were accepted without question. Yet they were regarded as the Holy Scriptures up to the time of this revision.

This Book has been revised since: the English Version in 1885, and the American in 1901. The principal changes were in the wording and not in the fundamental teachings. For instance, in Paul's wonderful love poem, King James' Version (A. V.) uses the word "charity," the Revised Version giving the word "love."

THE BIBLE'S PLACE IN THE WORLD.

Among all the *religious* peoples of the world our Christian Bible

has only one adherent in six. There are six believers in other religions to one who accepts the teachings of our Scriptures. The others believe in the Truth revealed and taught in other Bibles. But a Bible is not vital to your salvation. "God in the midst of thee is mighty" in Wisdom, Life, Love and Power. If you would listen to the Voice of Truth *within you*, you would *know* the Way, the Truth and the Life. If we had no printed Bible, mankind would soon write one. In fact, every time you write a *truth* you are writing Scripture.

All Truth is given by inspiration, but remember, it requires inspiration to read the Bible as well as it did to write it. "Then opened he their understanding that they might *understand* the Scriptures."

THE PURPOSE OF THE BIBLE IN THE WORLD.

The purpose of all Truth is to reveal the One and Only Presence as Substance, Source, Creator, Love, Life, Good; the only reality, both invisible and visible; to reveal to the individual the *full Presence of God in the universe*; how to *know* this Presence, and how to let it illumine, harmonize, sustain, protect and perfect.

Instead of becoming confused or mystified concerning any statement in the Bible you should read not simply the letter, but get the *spirit* of it, remembering that "All scripture given by inspiration is of God." You must individually learn to discern that which is given by inspiration and that which is the opinion of man.

No book can be compared with this Book of Books, which we recognize as our spiritual guide. It is a portrayal of your life and mine individually in our progress from sense to spirit; from the things of sense-vision to spiritual consciousness or pure knowing. It is the history of the unfoldment of mankind into the consciousness of true Being.

As literature, the Bible contains the gems of all times. No book can equal it as literature. The Psalms, the Proverbs, the Ten Commandments, the Golden Rule of Jesus, are today *our* guideposts. The Bible portrays every phase of unfoldment. It is largely allegorical, because it uses these illustrations to *point out the truth*. Jesus talked to the shepherds about the sheep; he talked to the housewife about the housework she would leave to find the coin that was lost; using these things to impress the living Truth necessary to harmonious expression. It often says in the Bible, "which being interpreted," showing there is often a meaning not openly expressed but which must be discovered lying back of the words. Jesus taught much in symbols. So we see that the Bible contains the Truth you are seeking, but you must *look for it*. Get the spirit, because the spirit giveth the light, while St. James says the "letter" killeth.

HOW TO READ THE BIBLE.

First, with prayer; with the *desire to know* the Truth for yourself. *Second*, to learn, to unfold, to become *one with the Truth* that is revealed to you; and not to judge, criticise or condemn. That which you do not understand, let alone; do not let it bother you, but accept *that which is revealed*. *Third*, read it methodically, regularly. Get into the *habit* of looking for the Truth, and when you form that habit

through methodical reading for that purpose, you will find that you are in the habit of looking for the *good everywhere*. *Fourth*, compare. Say, "I see this Truth in David or Moses or Jesus, and I see it is the same Truth in me. I see that the Truth in any book is the same Truth that is in all." *Fifth*, apply it to *yourself* as you read, and *practice* it. That is the great secret: *practice* what you know or see to be *true*. *Sixth*, and most important, get the spirit, get the *consciousness* of that Truth and make it your own; *be one with it*. You will find that as you see one truth in the Bible, it will reveal other truths to you; and every time you read it you will see still greater truths. Thus the Book never grows old.

Truth is ever self-revealing. As you give it attention within yourself you will find there is always something *new*—new *life*, new *truth*, new *expression*, new *goodness* all the time, if that is what you are *looking for*.

ATMOSPHERE

WILLIAM YEATS MORE.



HE ALL-ENCOMPASSING FLUID, indispensable to form-life, is a true symbol of that more subtle influence which connects us relatively with every department of life and being, until in man it places him within the veil; fully redeemed from material claims.

This mystic God-urge is wonderful, yet nevertheless a fact of evolution, plainly shown in the mineral, vegetable and animal kingdoms, though manifesting in a higher sense in man. It is a marvelous study in the mineral, in which the devoted scientist may profitably spend a lifetime, for it not only embraces all process, but reaches back into the primordial—the very genesis of creation. The unfolded human can sensitize any specimen of matter from the clay and precious metals, to the rarified gems, and the distinctive latent quality of each one of the precious stones is not mythical as many suppose, but a differentiated energy, polarized at apex of greatest development in a geologic division, as the diamond is of the carboniferous.

Hence, in story and legend has come to us a vast bibliography of weird and curious lore, which speaks of dryads, nymphs, fairies and nature spooks: the foundation for all these myths is the atmosphere surrounding each phase of evolving life, which the simple nature-attuned aborigine endowed with personality, much as primitive theology originated its gods and goddesses.

It is not the province of this brief article to give in detail the alleged qualities of the various gems, but merely illustrate the principle observed in creative energy, and that certain planes of unfolding can unify with material objects; partially giving the story of development from clod to God.

This faculty may justly be termed *divine revelation*; is not the heritage of a special few, but the glorious privilege of all to cultivate from the highest motive, ever letting spiritual perception lead the

psychic sense. The present disregard or inattention to the Inner Voice is expressed beautifully by Mrs. Hemans:

“Alas! that we so slowly learn to heed
The secret signs and omens of the breast;
An Oracle speaks low within our hearts;
Low, still, yet clear, its prophet voice forewarns
What to pursue—what shun.”

Look at the garden where bloom the many plant species, each drawing sustenance from the same soil, each retaining its own quality, odor and peculiar atmosphere, which differentiates it from all others; and to the deep student this distinguishing trait is as plainly characteristic of the tiny blossom and the giant oak as personality in the human.

All through the animal kingdom this evolutionary law holds true, and many storise are told of dogs, horses, monkeys and elephants, who instinctively sensed the aural atmosphere of their fellows, as also proving they possessed a memory of kindness rendered them by their human guardians. This animal memory seems to be as acute to record injuries done; and there are authentic tales of elephants killing their attendant many years after the supposed wrong. This manifestation in the lower animal we attribute more to an innate faculty of distinguishing the individual auric atmosphere: retaining a sense of pain or pleasure from the various entities contacted in their environment, rather than a development of reason and memory, as shown in the human.

In man, the microcosm, we find the greatest evidence of this individual atmosphere, which the unfolded soul can often sense without the physical presence, as profusely illustrated in Denton's "Soul of Things," and by such bold explorers in the realms of mind and matter as Prof. J. R. Buchanan, whose experiences coincide with the wisdom of all time.

Without going deeply into the psychology of atmosphere, there is no one but can testify as to the marked difference in the aural surroundings of friends: how one is drawn to and irresistably attracted to some, and just as clearly repelled by others. This principle is so interwoven with our being that we accept it without question, but to the unfolded soul it is a consciousness, which grows "brighter and brighter towards the perfect day," when, as said the Master, "nothing is secret that shall not be made manifest, neither anything hid that shall not be known." Atmosphere is expressed in a community, city, state or nation, as clearly as in the individual; is the generic cause of all action formulated collectively.

Jesus emphasized the value of concentrated thought on things spiritual when he said, "Where two or three are gathered together in my name (The Christ), there am I in the midst of them." The evocation of this spiritual atmosphere has power to dispel the miasmic fogs of the lower elementary planes; therefore, it behooves us all to cultivate it, for we in the present "day-light" know, "There is a way which seemeth right unto a (personal) man, but the end thereof are the ways of death." It was this great truth that inspired the Master when his

pre-science told him that he was about to leave his friends physically: "It is expedient for you that I go away, for if I go not away the comforter will not come unto you; but if I depart, I will send him unto you, When he the Spirit of Truth is come, he will guide you into all truth, and show you things to come."

If we will, we can live in this spiritual atmosphere, and our understanding will appreciate that tremendous statement, "Thou (Higher Self) shalt decree a thing, and it shall be established unto thee." Then if thou (Personal Self) truly unify with this holy purpose, all is accomplished, in, by and through the WILL, as meant by Jesus when he said, "Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them And while ye stand praying, forgive if ye have aught against any, that your Father which is in heaven may forgive you."

This proves that we must ever attract the atmosphere of *Love*, ere we can co-operate with the universal Source, which inspired Jesus to know and declare, "The Father and I are *one*." This is the spirit of the true Avatar, who though cognizant of a brother's sin, yet knows that his temporary ignorance of the law will be supplanted by knowledge: the small green germinate having ever within it promise of the perfect fruit. Let it be our one prayer to unfold into this atmosphere of Love and Purity; getting within the veil of conscious *Sonship*: attaining in actuality what the high priest symbolized in the Jewish ritual.

Let us not be appalled at this tremendous pinnacle of life-consecration, for the way to it is natural and easy: the goal can be reached by many pathways, but the unfolded soul perception voiced by Mrs. F. A. Breck in a late number of the "Independent" is so worthy of our emulation that we quote:

"To have a soul so sensitive it sees a breaking heart
 When others see a flippant smile, suspecting not the smart;
 To have the sympathy to know when secret cares oppress,
 Though burdened ones throw out no sign proclaiming their distress;
 To recognize the inward shame that shows not in the face—
 The hint of bitterest remorse that others would not trace;
 To see the disappointment keen where no complaint is heard,
 But hides itself in shadow like a wounded, bleeding bird;
 To see the galling of the chains that hold a soul in thrall,
 To know the desperation of the baffled ere they fall;
 To see the degradation of the soul that good defies,
 To feel the sinfulness of men as smoke will pain the eyes;
 To know all this—to reach and teach—to cheer and love and soothe,
 To touch the life—to lead the weak along a pathway smooth;
 To show the heart uncomforted where grief and burdens cease,
 To lead the sinning and the sad to purity and peace;
 To make earth's darkened, narrowed ways all radiant and broad—
 Oh! this is love and righteousness—the life that lives in God."



The Power Society of Silent Unity Helpers with Daily Studies in Divine Science

Mrs. Maud F. Galigher Miss Nona L. Brooks Mrs. Susan M. Hayward
Mr. Charles Edgar Prather Mrs. Anna Hayes Darling

INSTRUCTIONS TO THOSE WHO WOULD UNITE WITH US.

In His Name. "Blessed be the Lord God, and blessed be His glorious name forever; and let the whole earth be filled with His glory." Many writers will speak to you, many healers will bless you, through this Department of Power—but all will come "In His Name." As Jesus said, the doctrines, the words, the works, the good, are not mine, but His that sent me.

Be Thou Whole. No matter what you have thought, we declare Wholeness unto you. The world, or any part of it, is imperfect only to the soul who has not yet seen its Perfection. All things that are possible to God are possible to the soul that believes on God. You may see as He sees, know as He knows, trust as He trusts.

Attitude. Attitude includes your motives, your beliefs, your impulses. Therefore your thoughts, words, and deeds express your attitude. Remember, attitude controls only living, or the use of the forces. Life is *perfect, unchanging*.

Believe. Believe in God, in yourself, in your fellows. Accept this Universe as One in Purpose and Plan, everything and everybody co-operating at every point.

Affirm. Let every radiation from your Life and Living be a *positive* witness of the truth of your Divinity.

Receive. Receive in the spirit of Love and Confidence *all that comes*, knowing that the Giver of "every good and perfect gift" cannot fall short of manifesting His own Perfection to and through you. Relax, let go, and let *be* His Perfect Creation.

Pray. Pray "His Kingdom IS come, His Will IS done, on earth." Be open to God, and He will reveal Himself to you, and you will see, hear, understand—yes, receive all He has in Mind for you, "prepared from the beginning," only waiting your willingness, openness to receive.

Trust. Trust God for Wisdom, Health, Supply, and Happiness. He is the **ONLY** Source, the Mighty Counsellor, the Great Physician, the True Provider.

Rejoice. Rejoice in the Law of the Lord, and give Him hearty thanks for all His blessings. Count the blessings, every one.

Our Help is gladly, freely given. Our consciousness, our time, is *yours*, and we expect your earnest co-operation.

Your Part is to open yourself to receive, to give, to think, and to live *right*.

Time of Silence. The Power Society of Silent Unity Helpers will treat you at 9 o'clock each morning for the *realisation* of One Presence. Each name enrolled will be called and a special blessing will be given.

Be Silent. For the purpose of knowing conscious Unity, communion with God, wherein you receive *guidance* each day for every activity of thought, word and deed.

Concentration. Love the Lord thy God with all thy mind and heart and strength. Do all things heartily (wholly) unto Him. Keep your faculties united. One moment of absolute concentration on Omnipresence is "all powerful."

Read. At first read simple lessons. Try to get the viewpoint of *one* true soul. Understanding grows; it cannot be forced. Inwardly digest all with which your soul agrees. Read broadly only when you have unfolded the discernment of the Spirit; many expressions confuse a soul that is not yet established in Truth.

Correspondence. Send us one letter a week. We will acknowledge first letter.

Compensation. We hold all in Universal Abundance. We believe in giving and in receiving—Divine circulation. We will lovingly receive whatever you send, knowing you will give all you can.

Address all communications concerning treatments to

THE POWER SOCIETY OF SILENT UNITY HELPERS,
3929 West 38th Ave., Denver, Colo.

THE LORD'S PRAYER.

(In present tense.)

Our Father which art in heaven,
 Hallowed is thy name.
 Thy kingdom is come; thy will is done on earth as it is in heaven.
 Thou givest us each day our daily bread.
 Thou forgivest our debts as we forgive our debtors.
 Thou leadest us not into temptation; but dost deliver us from all
 evil.
 For thine is the kingdom, the power, and the glory, forever and
 ever. Amen.

DIVINE SCIENCE STATEMENT OF BEING.

God is all there is, both invisible and visible.
 One Presence, Knowledge and Power, is all.
 This One that is All is perfect Life, Intelligence and Substance.
 Man is the Expression of God, and is ever *one* with this Perfect Life,
 Intelligence and Substance.

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Daily Studies for the Month

Prepared by Mrs. Anna Hayes Darling.

The Peace of the One Perfect Mind

WHERE FOUND.

When we really desire anything we begin to study where to find it; under what conditions can we secure it, and what are the rewards for securing it. And that is the plan for our study on Peace—that perfect peace that passeth understanding.

First, where is it to be found? Where every good and perfect gift is found—in *God*, the Universal. Being in the Universal, then in you the individual. "For as I am so are ye *now* in this world." And just as we only truly find God when we find Him within, so only do we find the perfect Peace as we find that within. And finding it there, we can say of all other seeming inharmonies, no matter what their form, "None of these things move me." I see your real nature, your unreality." Declaring their unreality they will pass away, and the peace you've realized in the inner will show in the outer.

Seed Thought for the Week:

God's Peace is my peace. I accept it.

Thursday, February First. Behold, I give unto him my covenant of Peace.—Num. 25:12.

"Covenant" means a written agreement; a deed; a bargain; a free promise of God's blessing, to those who fulfill the terms of the agreement. God's promises are always free and full "more than we can ask or think," but—but what? *We must fill full our part* of the covenant or agreement.—D. H. A.

Friday, February Second. Peace I leave with you; my peace I give unto you.—John 14:27.

All manifestation is a product of some act in thought. If you would manifest peace, think peace. All expression is first in thought.—Page Hayes.

Saturday, February Third. Let the peace of God rule in your hearts.—Col. 3:15.

Perfect Life is here, now; Perfect Love, Perfect Health, Perfect Joy and Peace—all here, now. Let us see and accept this if we would know freedom.—*Truth and Health.*

CONDITIONS FOR OBTAINING.

What are the conditions? You must acquaint yourself with God; must acknowledge that it is He that doeth the work; must love the Law; must rest in the Lord (or Law), with your mind stayed on Him.

In other words, you must have *faith*, "for he that cometh to God (the Law) must believe that he is, and that he is a rewarder of them that diligently seek him." "Acquaint thyself" then with the Law; then work with it, with no more doubt of obtaining the promised result than you have as to bringing forth the light when you touch the button. It is all the *same Law*. There is but *one*.

Seed Thought for the Week:

God's Peace is my Peace. I trust it.

Monday, February Fifth. Acquaint now thyself with him, and be at peace; thereby good shall come unto thee.—Job 22:21.

The great sin is to believe in a power adverse to God. This belief is the *only* adversary that can disturb man's peace.—*Truth and Health*.

Tuesday, February Sixth. Lord, thou will ordain peace for us, for thou also hath wrought all our works in us.—Isa. 26:12.

He that recognizes that of his own self—the little personal self—does nothing, is on the road to the realization that all things, even peace, cometh from above.—Anna Hayes Darling.

Wednesday, February Seventh. Great peace have they who love thy law, and nothing shall offend them.—Ps. 119:165.

The Law of God is peaceful in its operation, for the nature of the Omnipresence which acts through it is Love. To love the Law of God is to consciously partake of its Nature, and in Love there can be nothing to offend.—Charles Edgar Prather.

Thursday, February Eighth. Rest in the Lord, and wait patiently for him.—Ps. 37:7.

In the understanding of the One, who is our All-Sufficiency in all things, there is perfect peace.—Fanny B. James.

Friday, February Ninth. Thou will keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee.—Isa. 26:3.

Trusting and resting in the Consciousness of the Omnipresence is Perfect Peace. "Let us therefore follow after the things that make for peace."—Lydia J. Wooton.

Saturday, February Tenth. Therefore being justified by faith we have peace with God through our Lord Jesus Christ.—Rom. 5:1.

Know oneness with the Spirit of Truth, the Spirit of God, the Spirit of Power, and cease claiming any other Being.—Fannie B. James.

CONDITIONS FOR ATTAINING.

If you want the darkness dispelled in your home, you touch the button and the light is made visible. The substance for the light was there all the time, but *you* had to *do* something to bring it out. So if there is darkness, or inharmony, in any place in your environment, or circumstances, remember that in that darkness lies the invisible current of Peace, but *you* must touch the button, *i. e.*, *make the connection* to bring it forth. And the "connection" is through the channel

of thought. Think Peace in every seemingly inharmonious place; act Peace; live Peace. Paul declared a great mental law when he said, "*Think on these things,*" the things you desire.

Seed Thought for the Week:

God's Peace is my peace. I express it.

Monday, February Twelfth. Endeavoring to keep the unity of the Spirit in the bond of peace.—Eph. 4:3.

Peace is tranquility of the soul in knowing that there is but *One*, and this *One perfect Good*. But it requires our co-operation in its expression; and in constant endeavor, or practice, of the oneness of spirit in all manifestation is the sure way to realization of true Peace.—Charles Edgar Prather.

Tuesday, February Thirteenth. Depart from evil and do good, seek peace and ensue it.—Ps. 34:14.

You may assuredly find peace if you are resolved to do that which your Lord has plainly required.—Ruskin.

Wednesday, February Fourteenth. Let us, therefore, follow after the things that make for peace.—Rom. 14:19.

What we cultivate in thought bears fruit after its kind; and to have peace we must cultivate the spirit or mind of Love, Joy, Peace.—Fannie B. James.

Thursday, February Fifteenth. And as many as walk according to this rule (the "rule" of the new creature, see v. 15), peace be on them.—Gal. 6:16.

New occasions teach new duties,
Time makes ancient good uncouth;
You must upward still and onward
Who would keep abreast of Truth.—Lowell.

Your eyes are unfolding to greater light; then leave the "things that are behind," and "press onward," speaking with the new tongue, living by the new light.—D. H. A.

Friday, February Sixteenth. Follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart.—2 Tim. 2:22.

"It is the direction in which one is moving that determines his final destination." Are you moving along the lines indicated by Timothy? If so, you are sure of your goal.—Anna Hayes Darling.

Saturday, February Seventeenth. Glory, honor and peace unto every man that worketh good.—Prov. 3:17.

No service in itself is small or great,
Though earth it fill;
But that is small that seeks its own,
And great which seeks God's will.—Anon.

PROMISES OF PEACE.

We do not have to work to make God fulfill His part of the cove-

nant. The work is solely with ourselves. Neither is it he that beseecheth God in long prayers that attains the desired object, but rather is it he that follows most closely the *Law* for bringing that thing into manifestation. If you desired to raise a certain plant, you would study the Law of its manifestation—or *how* it grew. Be equally as practical in bringing forth Peace. There is but *One Law*, but *One Way* of manifesting anything.

Seed Thought for the Week:

God's Peace is my peace. I rest in it.

Monday, February Nineteenth. I will give peace in the land, and ye shall lie down and none shall make you afraid.—Lev. 26:6.

The daily practice of the thought of God everywhere will so unfold the consciousness to the Almighty Power that is ever surrounding, protecting and leading us that naught can make us afraid.—Anna Hayes Darling.

Tuesday, February Twentieth. Behold, I lay in Sion a chief cornerstone, elect, precious; and he that believeth on him shall not be confounded.—1 Peter 2:6.

The true believer finds all the precious promises fulfilled in the realization of a peaceful life. Established in the one Consciousness, his trustful spirit rests continually in the peace of the One Perfect Mind.—Maud Fletcher Galigher.

Wednesday, February Twenty-first. Blessed are the peacemakers.—Matt. 5:29.

The One Perfect Mind, and this mind expressed, is all-harmonious. Always in word and body does God manifest. This recognition is my peace.—*Truth and Health.*

Thursday, February Twenty-second. When a man's ways please the Lord, he maketh even his enemies to be at peace with him.—Prov. 16:7.

Your actions are the pictures of your thoughts. Your "ways" are pleasing to God when they are the expressions of Divine Love; and in Love there can be no enemies—therefore only Peace.—Charles Edgar Prather.

Friday, February Twenty-third. Surely as I have thought, so shall it come to pass; and as I have prepared, so shall it stand.—Isa. 14:24.

The words, "Peace be within thy walls, and prosperity within thy palaces," is the thought of God that shall come to pass in our environment as soon as we enter into His peace together with Him. God's covenant is *Peace*, and His covenant is for all time.—Maud Fletcher Galigher.

Saturday, February Twenty-fourth. The Lord will give strength unto his people, the Lord will bless his people with peace.—Ps. 29:11.

We may trust Him solely,

All for us to do;

They who trust Him wholly,

Find Him wholly true.—Frances R. Havergal.

PROMISES OF PEACE. (Continued).

"If we know these things, happy are ye if ye *do* them."

We are "builders together with God." Of what? Our own characters. And the only way to have our building approved and accepted is to follow faithfully the plans given us to work from.

Seed Thought for the Week.

God's Peace is my peace. I rejoice in it.

Monday, February Twenty-sixth. He shall teach me of his ways, and we will walk in his paths. For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.—Isa. 2:3.

When we learn how to enter the true path, we are surrounded (Zion) by Peace (Jerusalem), and we are enabled both to stand and to walk with God.—Maud Fletcher Galigher.

Tuesday, February Twenty-seventh. To be spiritually minded is life and peace.

By a process of orderly and persistent thinking we can so control ourselves, excluding all thoughts which are negative or bad, and dwelling only upon the positive and good (or spiritual) can manifest peace and harmony both in our bodies and our surroundings.—Prof. LeRoy Moore.

Wednesday, February Twenty-eighth. Be ye doers of the word and not hearers only.

We make our lives complex and hard to live by departing from the great essential things of life and living in the non-essential.—Patterson.

It is not that humanity is not active in doing that we do not grow faster; but that its doing is unwisely directed.—Anon.

Thursday, February Twenty-ninth. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.—2 Cor. 13:11.

Set your ideal, your goal, high. Make your unity with it. Affirm it, aspire to it, live it, until it comes to fruition in realization. Know your *oneness with God*, and you will know your Perfection, and you will live in peace and comfort. "He is faithful that promised."—Charles Edgar Prather.

BLESSED ARE THE POISED, FOR THEY ARE UNMOVED.

MRS. MAUD FLETCHER GALIGHER.

They are blessed with clear vision so that they see only Truth.

They are blessed with a calm, confident spirit that is unshaken by appearances.

They are blessed with an understanding heart that finds no occasion for worry, anxiety or doubt.

They are blessed with an appreciative mind, and are not given to blaming or questioning either the law or its processes.

They are blessed in the possession of merciful and charitable dispositions, and are helpful to every individual in his upward striving.

They are blessed in being free from the tendency to criticise, and are therefore free from sensitiveness to the criticisms of others.

They are blessed with impersonality in thinking and doing, and are unaffected by the personal thinking and doing of their fellows.

They are blessed in knowing Wisdom's Ways, and all of their energies are directed along positive constructive lines.

They are blessed with inner peace and satisfaction, and are moderate or temperate in all things.

They are blessed with the gift of interpretation, and are able to give the place to motive and intention, to effort, that God gives.

They are blessed in their speaking, for they speak as God gives them utterance, the kindly word of Truth.

They are blessed in their seeing, for they are able to behold Him in all His Glory, in His beauty of Wholeness.

They are blessed in their hearing, for their ears are open to the Voice of Life; they catch the Harmony Divine.

They are blessed in their decisions and their judgments, for they hold no selfish desires, and are therefore able to see and to acknowledge the Divine Right of every living creature, of every just demand, of every experience that Life unfolds.

They are blessed in being able to keep an attitude of Love that cannot be moved to anger, or to sense of being wronged.

They are blessed with Conscious Strength and abide continually in Conscious Joy, in full Realization of Health, Happiness and Prosperity.

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I realize (consciously am) one Substance (Spirit).

I realize (consciously am) one Nature (Love).

I realize (consciously am) one Life (Activity).

I realize (consciously am) one Power (Strength).

It is all God—and God is All. I am one with God's All; therefore, Health is mine.



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- No. 2. God is our Refuge and Strength, a very *Present Help* in trouble.
- No. 3. Let nothing disturb the Harmony of your Thought—
God Rules!
- No. 4. Divine Love Sustains and Protects me; Divine Mind unfolds to me each day all I should Know, Do and Say.
- No. 5. In Quietness and Confidence is my Strength.
- No. 6. God is *Love*; and he that abideth in Love abideth in *Health*, and Health in him.
- No. 7. *Truth* is the Shining Light that dissolves all shadows.
- No. 8. The Christ-Mind in me *reveals* my flesh as *pure Spirit Substance*.
- No. 9. My Soul doth magnify the Lord in Health, Peace and Plenty.
- No. 10. God is the Health of His People.
- No. 11. I trust the Power that Sustains the Universe.
- No. 12. The Word of God expressed in me is *Life* and *Health*.
- No. 13. Invest in a *Smile*; it pays *big* dividends.
- No. 14. Trust in the Lord, and *do good*: so shalt thou dwell in the land and verily thou shalt be fed.
- No. 15. In *all* my ways I acknowledge *God*, and God directs my paths.
- No. 16. God speaks to me in every nodding flower;
I hear His Voice in every wind that blows;
It calls me from the depths of leafy bower,
And echoes in the heart of every rose.
- No. 17. What time I am afraid I will trust in Thee.
- No. 18. I will both lay me down in peace and sleep: for Thou, Lord, only makest me dwell in safety.
- No. 19. Delight thyself in the *Lord*, and He shall give thee the desires of thine heart.
- No. 20. In Thee I have no pain nor sorrow,
No anxious thought, no load of care;

Thou art the same today, tomorrow,
Thy Truth and Love are everywhere!

No. 21. Only be thou *Strong* and *Very Courageous*, that thou mayest observe to *do all the Law* : turn not from it to the right hand or to the left, that thou mayest *Prosper* whithersoever thou goest.

No. 22. (The Shepherd—*Divine Love*—Psalm.)

NEW THOUGHT MEETINGS, TEACHERS AND HEALERS.

We will be glad to have notices of regular New Thought meetings sent us for this page. We are constantly replying to inquiries as to where such meetings are held, and this roster will be a handy guide. There will be no charge for these church notices, but free-will offerings will be acceptable. All changes should be promptly reported.

CALIFORNIA.

- Judge and Mrs. H. H. Benson, Teachers of the New Psychology, and Practitioners of Christian Healing, 1327 West 11th Street, Rosemont Apts., Los Angeles, Calif.
- Free and Independent Christian Science Church, Jefferson Square Building, 925 Golden Gate Ave., San Francisco, Calif. Dr. J. deC. Hathaway, Pastor. Services: Sunday, 11 a. m. and 8 p. m.; Wednesday, 3 p. m., healing meeting.
- The House of Blessing (New Thought), 2109 Second St., San Diego, Calif. Myra G. Frenyear, Ministrant. Services: Sunday, 11 a. m.; Wednesday, 10:30 a. m.; Friday, 8 p. m.
- Home of Truth, 1109 Franklin St., San Francisco, Calif. The Christ Ministry in all its branches.
- Home of Truth, Grant St. and Alameda Ave., Alameda, Calif. Harriet H. Rix, Minister. Services: Sunday, 11 a. m.
- Home of Truth, 3099 California St., San Francisco, Calif. May A. Wiggin, Teacher.
- New Thought Inn and Library, 2336 Channing Way, Berkeley, Calif. Anna L. Stoeckly, teacher and healer; Miriam Blanch Kingsbury, librarian and teacher.
- Rest Reading Rooms, 719 Fourteenth St., Oakland, Calif. Rev. Helen E. Close and Rev. Ida B. Elliott, Ministers. Services: Sunday, 11 a. m.; Thursday, 8 p. m., healing lesson.
- True Life Center, 2115 Bush St., San Francisco, Calif. Dr. Nellie Wood. Services: Sunday, 8 p. m.; class meetings, Tuesday, Wednesday and Friday, 8 p. m.

COLORADO.

- The Denver Bible School of Health and Life, 1715 Gilpin Street. Rev. W. W. McArthur, Leader. Public meetings every Thursday, 10:15 a. m.; Sunday, 4 p. m.—16th Avenue and Grant Street (Grant St. entrance). Office open daily for consultation and treatment. Phone, York 3387.
- First Divine Science Church of Denver, Seventeenth Avenue and Clark St. Rev. Nona L. Brooks, Minister. Services: Sunday, 10:30 a. m.; Wednesday, 8 p. m.
- Second Divine Science Church of Denver, West 38th Avenue and Perry St. Rev. Charles Edgar Prather, Minister. Services: Sunday, 11 a. m.; Wednesday, 7:45 p. m., healing meeting.
- Unity Branch Library and Free Reading Room, Aspen, Colo., 116 East Cooper Avenue. Services: Thursday afternoons, 2 o'clock, conducted by Matilda L. Ross.

DISTRICT OF COLUMBIA.

- Divine Science Center of Washington, D. C. 1746 S St., N. W. Conducted by Mrs. R. J. Field, Teacher and Healer. Residence, Kensington, Maryland.
- Evangelical Christian Science Church, at Rauscher's, Conn. Ave. and L St., N. W., Washington, D. C. Bishop Oliver C. Sabin, Speaker. Services: Sunday, 3:30 p. m.

ILLINOIS.

- Chicago Truth Students, 913 Masonic Temple Second and fourth Wednesdays, 2 p. m.
- Chicago New Thought Fellowship, Whitney Opera House. Benjamin Fay Mills, Minister. Services: Sunday, 11 a. m.
- Exodus Home School, Suite 31, Oakland Music Hall, N. E. corner 40th Street and Cottage Grove Ave., Chicago, Ill.

Prof. LeRoy Moore, Teacher and Healer, Chicago, Ill. Office, 414 LeMoyné Building, 40 E. Randolph St. Residence, 4324 Vernon Avenue. (Free-will offerings.)

New Thought Federation, 913 Masonic Temple, Chicago. Services: Sunday, class studies, 10:15 a. m.; public meeting, 11 a. m. Noon meeting, 12:30 to 1 daily in Room 419, 87 Washington St.

Science of Being. Sunday service, 10:45 a. m., Oakland Music Hall, 40th Street and Cottage Grove Ave., Chicago, Ill.

MASSACHUSETTS.

The Church of the Higher Life, Metaphysical Hall, 30 Huntington Avenue, Boston, Mass. Sunday service, 3 p. m. Rev. Lucy C. McGee, Ph.M., minister.

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Minneapolis Fellowship and School of Expressed Christianity, 106 East 16th St., Minneapolis, Minn. Ruth B. Ridges, Teacher and Healer. Regular services Sundays at 10:45 a. m. and Wednesdays at 8:00 p. m. Reading rooms in connection, with all the best New Thought books and magazines.

MISSOURI.

Divine Science or Practical Christianity, Eighteenth and Pestalozzi Sts., St. Louis, Mo. Rev. H. H. Schroeder, Minister. Services. Sunday, 11 a. m. (English); 3 p. m. (German).

St. Louis Metaphysical League, Alexandria Bldg., 509 North Newstead Ave. Services: Sunday, Divine Science, 11 a. m.

The Unity Society of Practical Christianity, 913 Tracy Ave., Kansas City, Mo. Charles Fillmore, Speaker. Services: Sunday, 11 a. m.; Wednesday, 2.30 p. m.; Healing Meeting, 8 p. m.

NEBRASKA.

New Thought Fellowship, Omaha, Neb. Suite 20-21 Baldrige Block, 20th and Farnam Sts. Services: Sunday, 10:45 a. m., and 8 p. m.

NEW YORK.

Divine Science—The Church of the Healing Christ, Duryea's Hall, 47 West 72nd St., New York City. Rev. W. John Murray, Minister. Services: Sunday, 11 a. m.

First Church Divine Science, Brooklyn, N. Y. 339 Classen Avenue. Services: Sunday, 10:45 a. m.; Wednesday, 8 p. m.

OKLAHOMA.

New Thought Society of Practical Christianity, Oklahoma City, Okla. Mrs. Josephine S. Preston, Minister. Residence, 1309 North Broadway.

OHIO.

The Eloist Ministry, 2057 East Sixty-ninth Street, Cleveland, Ohio. Walter DeVoe, healer and teacher.

New Thought Temple, Peebles' Corner, Cincinnati, Ohio. Services: Sunday, 11 a. m.

WASHINGTON.

Divine Science Church and College of Seattle. Rev. Agnes J. Galer, Minister. Services: Sunday, 11 a. m., in Odd Fellow's Bldg., E. Pine St. near Broadway. Mid-week meeting, Wednesday, 8 p. m.; healing classes, Tuesday, 10 a. m., and Thursday, 3:30 p. m., at Class Room, 518 Cray Bldg.

The Universalist Church of Divine Science, cor. 5th and Howard Streets, Spokane, Wash. Rev. A. C. Grier, Pastor. Services: Sunday, 11 a. m. and 7:30 p. m.; mid-week meeting, Thursday, 8 p. m. Residence, 728 W. Montgomery Street.

FOREIGN.

New Thought Church, 56 Hunter Street, Sydney, Australia. Rev. Dr. Wm. Adams, M.A., LL.D., Pastor. Services: Sunday, 7:15 p. m.; Wednesday, 7:45 p. m.

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